

WILLARD RICHARDS AND
HEBER C. KIMBALL LAND AT
LIVERPOOL, JULY 1837

BEGINNING THIS ISSUE:
A GREAT NEW HISTORICAL SERIES

MILLENNIAL
STAR

FEBRUARY 1959

Millennial STAR

FEBRUARY 1959 VOLUME 121 NUMBER 2

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THE MILLENNIAL STAR is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly. Rates: 10s. per year, 1s. per copy. The *Star* is not responsible for unsolicited manuscripts, but welcomes contributions. Address correspondence to: 50 Princes Gate, Exhibition Road, London, S.W.7, England. Printed by F. J. Lamb (Printers) Ltd., 173a Northcote Road, London, S.W.11.

Claim Your Blessings!

BY PRESIDENT T. BOWRING WOODBURY

WHEN the late Isaac Smoot, president of the Northern States Mission, was in the hospital with a broken hip, President George Albert Smith came to administer to him. President Smith, by the power of the Priesthood, promised him full recovery and use of his hip if he would exercise faith. As he shook his hand prior to leaving the hospital room, he said: "Now, Brother Smoot, claim your blessing."

There are held in reserve for us many blessings. When we are called to position by revelation and inspiration by the proper authority, I believe with all my heart that the Lord sets up for us all of the blessings necessary for us to fulfil that calling. Those blessings are set apart for us when we are set apart, but only by our faith and devotion and willingness and work do we claim them.

There are not only the blessings that come with callings, but the blessings held in reserve for obedience to each commandment. The Lord never gave us a commandment without enumerating the blessing that would follow. And this following of blessings upon condition of obedience to commandment is a law of heaven that dates back before the foundations of this world, according to the 130th section of the *Doctrine and Covenants*. It is "irrevocably decreed in heaven," which means it cannot be broken.

The blessings for keeping the Word of Wisdom are wisdom, "great treasures of knowledge," health, the strength to run without wearying, and the promise that the destroying angel

shall pass us by, not taking us in death before our appointed and foreordained time. Are these blessings worth claiming?

The blessing for not getting tired in the work of the Lord, and for those who give their heart and a willing mind in obedience shall "eat the good of the land of Zion in these last days." In this day of insecurity, is the security of this blessing worth claiming?

The blessing of magnifying our Priesthoods—both Aaronic and Melchizedek—is one of the greatest blessings spoken of in scripture.

The Lord tells us that this blessing is by covenant which "He cannot break, neither can it be moved." And this is the blessing: ". . . all that my Father hath shall be given unto him." Just what does the Father have? Would we say everything of worth in this world and in the eternities to come? Is that blessing worth claiming?

There is a blessing for obedience to every commandment. There are blessings held in reserve for every calling to service. There are blessings stored up in heaven for our use in the fulfilment of our foreordained offices and positions.

My beloved brothers and sweet sisters: *claim your blessings!* They are yours for your obedience to commandments. They are yours for willing service. They are yours in fulfilment of your foreordinations. *Claim your blessings!* Know the life that was meant to be yours. And know the exalted place in the kingdom you were meant to inherit. *Claim your blessings!*

THE FIRST ERA

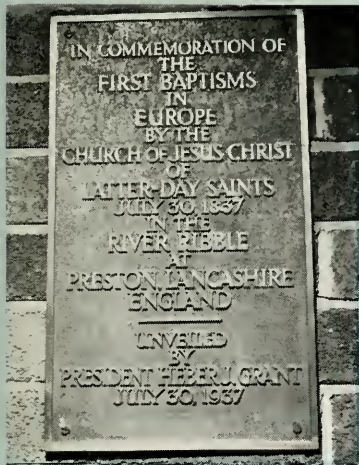
The New Era of the British Mission has prompted much reflection on the First Era—the time when the Gospel initially came to Britain. The events of the New Era parallel that time so unmistakably that the Star has prepared a series of articles about the men and places that figured prominently in it.

This first article is a general summary of the First Era; articles to follow will treat more specifically the inspirational events outlined here. Each will be especially written for the Star and will feature pictures never before published.

THE British Mission is a cradle of modern Israel. It is almost as if the Lord has held Britain in His hands. In an otherwise darkened world, He prepared its people to receive the Gospel; and when liberty and industry and religious reformation had been established here, He whispered to His prophet: "Let my servant Heber go to England and proclaim my Gospel and open the door of salvation to that nation."

The man the Lord had called was Heber C. Kimball, an apostle. Penniless, he came with Orson Hyde, Willard Richards, Joseph Fielding and three other missionaries to England. When they arrived, they met in councils of





PRESTON: WHERE THE BRITISH MISSION BEGAN

The lodgings on Green Street where Elder Heber C. Kimball and his companions were attacked by evil legions, upper left; a commemorative plaque at the entrance to the Preston Branch Chapel denoting the first baptisms of this dispensation to be held in Europe, above, centre; the Vauxhall Chapel—now a boys' club—where the Gospel first was preached in Britain, upper right; left is the market place where the elders held street meetings (the Obelisk was erected later, after World War I); above is the River Ribble in which Elder Kimball baptised the first British members of the Church.

prayer, pleading with the Lord to bless their labours—they received inspiration to continue to Preston, Lancashire. It was July 22, 1837, when they went. As their coach entered the town where they would first declare the Gospel to this land, they saw an election banner in the street and joyfully accepted it as an omen. It said: "Truth Will Prevail". "Amen," they cried, "Truth will prevail!"

Elder Fielding's brother was a minister in Preston. Through the mail he had heard of the Restoration and with his congregation had been praying for the messengers who would come and teach them of it. He invited the brethren—without their asking—to preach to them on Sunday, the next day. So, in Vauxhall Chapel at 3 p.m., Elder Kimball rose before an unusually large gathering and declared "that an angel had visited the earth and committed the everlasting Gospel to man." "Glory to God!" his hearers exclaimed.

The elders kept preaching, that evening and the next Wednesday, until the Reverend Fielding realised that the believers would soon leave his congregation. But the Restoration had already been declared and the first baptism set for the following Sunday. It was agreed that Elder Kimball should baptise in the River Ribble, not far from Preston.

The night before the baptism Elder Isaac Russell, who had accompanied them, came running to the third-storey room of Elder Kimball and Elder Hyde, crying for their prayers on his behalf, for he was so tormented by evil spirits that he "could not live" unless relieved. The brethren laid hands on Elder Russell's head and rebuked the devil. While Elder Kimball spoke he was struck senseless to the floor by an unseen power. He was in great agony

when he recovered, but managed to pray; and as he did a vision opened to them all, and they beheld legions of evil spirits attacking them desperately.

Despite the horror of the experience and his weakness from it, Elder Kimball baptised nine individuals the following morning, before over 7,000 people who had gathered on the banks to watch. In later years he asked Joseph Smith if they had lived wrongly to have warranted the demonic attack. "No," the Prophet replied, "when I heard of it, it gave me great joy, for then I knew that the work of the Lord had taken root in that land."

So it had. Calls came from everywhere to preach, but the elders could not fill them all. By Christmas day, there were two dozen branches flourishing, and they met in the famous Preston "Cockpit" for the first British Mission Conference.

James Mulliner and Alexander Wright introduced the Gospel to Scotland in the middle of the 1839 winter. Each had joined the Church there and emigrated to America, where they were called to return. Elder Mulliner stopped in Edinburgh to see his parents and begin systematic proselyting. Elder Wright went further North, to where his family lived, in a memorable episode of courage. No boats operated that season; so he, poorly fed and clothed, walked all the way, sleeping some of the nights in the icy open. He was repeatedly troubled by an illness, which a chemist diagnosed: he had smallpox. He detained only two days and then continued, bearing testimony on the way. And, strangely, when he arrived at his former home, he was completely well!

Elder Mulliner baptised the first Scottish family on January 14, 1840 and five days later, at the confirmation ser-

vice, received the gift of tongues—divine approbation of the Gospel beginnings in Scotland.

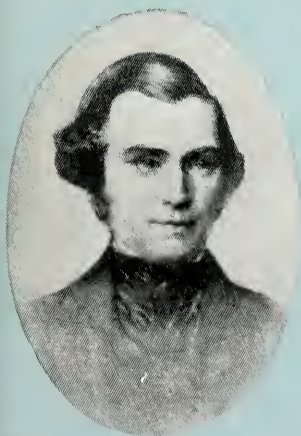
By the time Orson Pratt arrived in May, Scotland had 80 Latter-day Saints. The morning after he first saw Edinburgh he did a remarkable thing. He climbed a jutting hill not far away—some still remember it as “Pratt’s Hill”—and importuned the Lord to give him 200 souls in baptism. Then he worked. When, six months later, he attended the mission conference in Manchester, he reported over 250 Church members in the Edinburgh-Glasgow area.

Then the apostles came—ultimately eight were here at once. They left their homes scarcely well enough to walk or with destitute families—sometimes both. John Taylor and Wilford Wood-

ruff came first, three days before the Scottish baptism, and Elder Taylor stayed to work in Liverpool. He addressed a congregation there that had heard a perverted form of the Gospel from an enemy of the Church, and he baptised many. He taught his wife’s family and they believed. Their name was Cannon; they were the parents of George Q. Cannon, who was first counsellor to three Church presidents, and the progenitors of a great Latter-day Saint posterity.

Elder Taylor later opened the mission in Ireland. His first day there he rode from one town to another with a Mr. Thomas Tate, and prophesied that he would be the first person baptised there. They were on foot the next day, Mr. Tate listening to the apostle expound the Gospel. A testimony seized

THREE OF THE FIRST BRITISH MISSIONARIES



ORSON PRATT
*converted many
in Scotland and
twice presided over
the British Mission*



JOHN TAYLOR
*was born in England and
brought the Gospel
to the Isle of Man
and to Ireland*



JOSEPH FIELDING
*became, after
Heber C. Kimball,
the second president of
the British Mission*



JOHN BENBOW'S HOUSE, BARN AND POND

Wilford Woodruff taught the Gospel in the Benbow house to the family and, in what later became a barn, to the "United Brethren." He baptised 1,800 people in the pond



him just as they came over a hill and saw a lake below. As in the eighth chapter of the Acts, he exclaimed, "See, here is water; what doth hinder me to be baptised?" Nothing hindered him. Elder Taylor stayed just 10 days, yet saw baptisms before leaving. Others carried on and in a few months there were 30 members in Ireland.

After that, Elder Taylor opened the Isle of Man, from where the Cannons originally came. It was an exciting opening, treated in the daily press. Citizens were either for or against and came in force to Elder Taylor's public meetings. Soon there was a thriving branch there. One night he talked to a family and their friends until late and baptised and confirmed them right then, for they refused to wait until morning. From the Isle of Man also come the Cowleys, Quayles, Lamberts and many other families whose stock has been stalwart in the Church.

Elder Woodruff was sent to the Potteries, an area in North Staffordshire. He proselyted there six weeks, preaching and baptising, when, during an evening meeting, the Lord's voice said, "This is the last meeting that you will hold with these people for many days." The next morning he prayed secretly to know what the Lord required and was told to go South: many people awaited the Gospel there.

Those who have visited John Benbow's farm know that only divine guidance could have led Elder Woodruff to that obscure place. Even today, with roads and detailed maps, it is difficult to find. Yet he walked 26 miles, slept, rode 33 miles on a coach and walked another 15 miles—and at last was moved to call at the home of a wealthy farmer, John Benbow. It turned out to be the meeting place for

an independent church group, 600 strong—45 of whom were licenced preachers—called "United Brethren." Elder Woodruff declared to the man who welcomed him that he had "been sent to him by the commandment of God... to preach the Gospel of life to him."

He preached on the farm and elsewhere in the village, baptising all but one of the 600 United Brethren. A certain irate rector dispatched the constable to arrest Elder Woodruff; the constable agreed to let Elder Woodruff preach his scheduled sermon before taking him—and afterwards he volunteered for baptism. Then the rector sent his two clerks to spy. They volunteered also. In all, over 1,800 souls were baptised in the small pond that still stands on Benbow Farm.

By April, 1840, eight apostles, Brigham Young, Heber C. Kimball, John Taylor, Wilford Woodruff, Orson and Parley Pratt, George A. Smith and Willard Richards, were in Britain. The full mission organisation was instituted and the *Millennial Star* begun. In spite of growing opposition, there were more and more baptisms; and at the mission conference 2,500 members and 80 branches were reported.

Missionaries from America had success in Wales, but it took a native Welshman to do great things there. When Joseph Smith first saw Dan Jones, he stepped up to him and said, "God bless this little man." Dan Jones joined the Church and was one who accompanied the Prophet to Carthage Jail. As the apprehension of doom grew oppressive there, Joseph asked him, "Are you afraid to die?" Dan Jones said that engaged in such a cause death wouldn't have many terrors. "You will yet see Wales," said the Prophet, "and



DAN JONES IN WALES



Captain Dan Jones, the man who brought over 4,000 Welsh people into the Church, set up the headquarters of the mission to Wales in Merthyr Tydfil. Here he published a magazine and presided over the 100 Welsh branches.

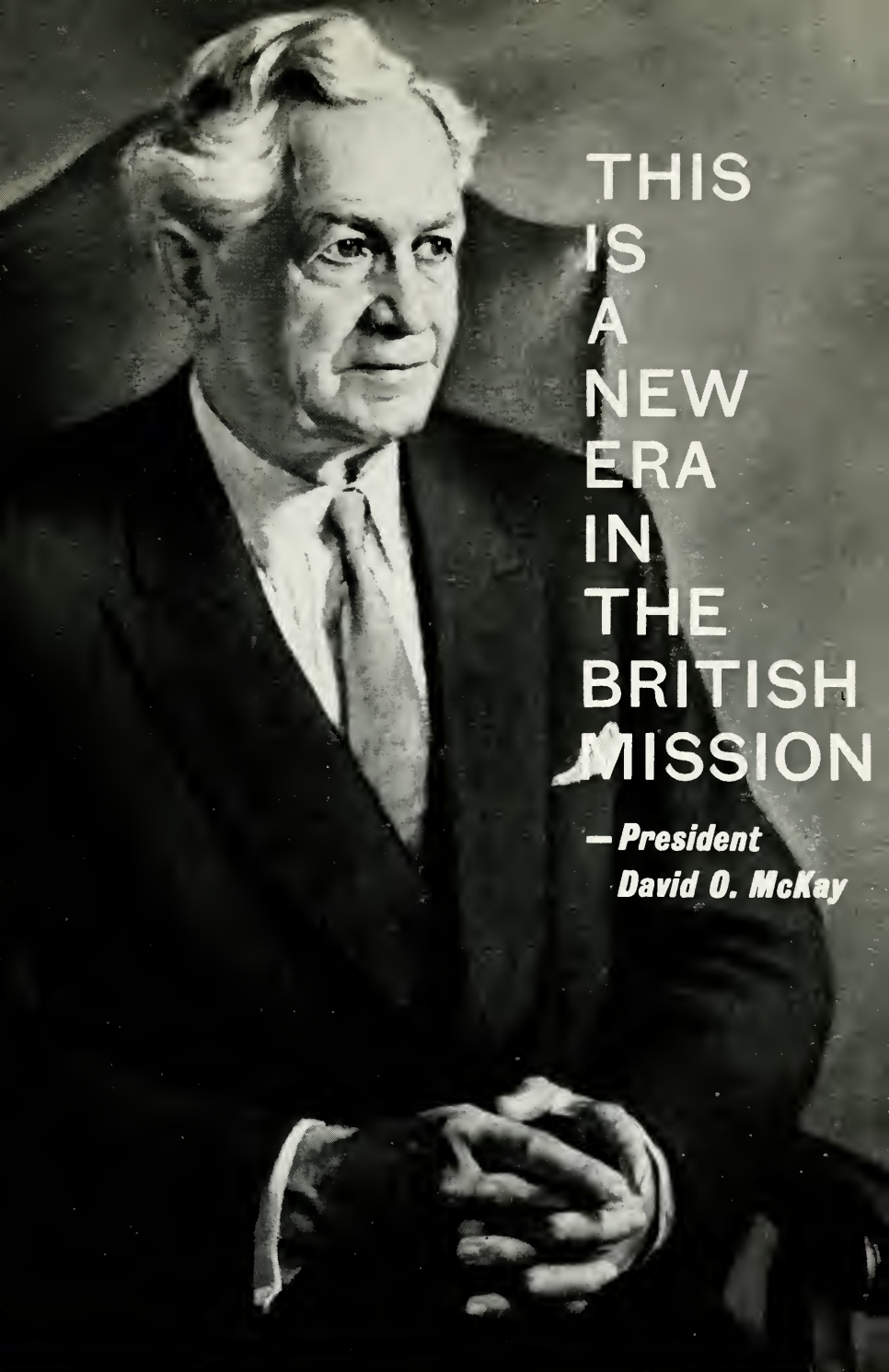
fulfil the mission appointed you before you die.”

Dan Jones' feats in Wales are legendary. They are due not to his smallness nor to his high, excited voice, but simply to his extraordinary enthusiasm for testifying of the Restoration and the prophet he loved. Little more than a year passed before he reported 28 branches and 678 members in Wales. To reply to charges made against him about this time by leading citizens of Merthyr Tydfil, he was given audience in a town assembly. Before he finished, everyone, including the police sergeant and the “big nobbs who had signed the petition” against him, was weeping! That was what Dan Jones was like.

He wrote thousands of pages of pamphlets, published a magazine in Welsh, worked so energetically that when he left in early 1849 he reported 12 districts, 100 branches, 4,645 members, all in Wales!

A vast core of the Church membership traces its ancestry back to Britain. All of the Church presidents, excepting Joseph Smith, and many apostles laboured here. This has been a training ground for great men. A few whose names are familiar today are Charles W. Penrose, George F. Richards, Orson Whitney, James E. Talmage, John A. Widtsoe, Joseph F. Merrill, Joseph Fielding Smith, Ezra Taft Benson, Richard L. Evans and Hugh B. Brown.

The British Mission is the oldest and largest mission, outside of the United States, in the Church. Its heritage is so rich that only a small fragment of it has been written and published. Inspiring stories aren't limited to these auspicious beginnings, written or unwritten, they constitute an era that led to a single glorious climax: the dedication of the London Temple. They are the framework on which another era—the New Era—is building.

A black and white portrait of President David O. McKay, an older man with light-colored hair, wearing a dark suit, white shirt, and patterned tie. He is looking slightly to the right of the camera with a serious expression. His hands are clasped in front of him.

THIS
IS
A
NEW
ERA
IN
THE
BRITISH
MISSION

— *President*
David O. McKay

A SPECIAL NEW ERA SECTION

Our Eyes

are on the New Era



BY ELDER LEGRAND RICHARDS

Not a few of those in positions to know call Elder Richards "one of the outstanding missionaries of this dispensation." His highest desire in life is the promulgation of the Gospel to all men. His reaction to the New Era testifies of that, for he has written this article for the Star especially to express to the British Saints his joy at hearing about it and his hopes for its future.

THE announcement of "The New Era in the British Mission" has impressed me very much, for surely the adoption of this slogan will produce anticipated and desired results. To set objectives and work to their achievement always brings success. The following statements are inspiring and motivating:

"Not failure but low aim is often our greatest sin."

"To arrive nowhere is to be going nowhere; that is where one arrives with utmost certainty without the help of guideposts or road signs."

Since the dedication of the London Temple you have already felt a great increase of interest on the part of the good people of your mission. The report of enquiries reaching the mission office for additional information and literature regarding the Church is most gratifying.

While serving as president of the Southern States Mission, I often told the missionaries that the day would come when the missionaries would not

need to go from door to door, ringing door bells, because sufficient requests would be received from friends and individuals to have the missionaries call to explain our message, and keep them busy. In reading the report given by President Woodbury in the November issue of the *Star* it is easy to realise that such a day may not be too far in the future in your mission. Similar reports are coming from other missions through the building of Temples, schools, meeting houses, etc. Our total convert baptisms for the year 1957 reached nearly 32,000, and it is anticipated that the report for 1958 will be even better. This represents people who have left the teachings of their youth and their homes and have joined the true Church of Christ because our message has been presented to them in a convincing manner.

Thinking people are beginning to realise that the teachings and accomplishments of this Church are very unusual. This is typified by such statements as this which came from a high

official of the British Government while visiting in Salt Lake City. For after having been shown some of the accomplishments of the Church, while visiting in the General Church Office Building, he said, "Well, well, this is a going concern!"—a thing which he, and most people not acquainted with the Church and its achievements did not realise.

When Jesus gave to His apostles, in answer to their inquiry, the signs of His second coming and the end of the world, He said,

"And ye shall be hated of all nations for my name's sake . . . And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

He realised however that through the preaching of the Restored Gospel that the hearts of the people would be touched and the hatred towards His church would cease. That this would be achieved we learn from the introduction to the Lord's book of commandments given by way of revelation to the Prophet Joseph Smith in November 1831 and recorded as the First Section of the *Doctrine and Covenants*. The Lord states:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together."

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated."²

That none should escape His call is the responsibility of the missionaries and the Saints of His Church. Then the Lord adds:

"And also those to whom these commandments were given, might have power to lay the foundation of this church, and

to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually."³

It is evident that through the laying of the foundation of His church and His great missionary programme and the blessing of the Lord, that He is bringing "it forth out of obscurity and out of darkness," as He has promised, so that many who "hunger and thirst after righteousness" are coming to realise that this is in very deed the only true and living Church upon the face of the whole earth with which the Lord is well pleased.

How pleased the Lord must be with the devotion and labours of the Saints and the missionaries in every land, in their efforts to share with their loved ones and friends of all faiths the wonderful truths of the Gospel of our Lord as it has been restored to the earth in this, the "dispensation of the fullness of times," under His direction and leadership, and He has charged all who are warned to warn their neighbours. So each has a great responsibility as well as a privilege in being able to share with others the precious truths of the gospel which Jesus described as "one pearl of great price," for which one seeking goodly pearls went and sold all that he had to buy it. Some day those who heed your words will arise and call you blessed.

With great interest there will be many who will watch the result of your newly adopted slogan, "This is a New Era in the British Mission," and those of you who help to make it such will find great joy and happiness in the service you render.

¹ Matthew 24 : 9-14.

² *Doctrine and Covenants* 1 : 1-2.

³ *Doctrine and Covenants* 1 : 30.

⁴ Matthew 13 : 45-46.

Church of Jesus Christ of Latter Day Saints



BRITISH MISSION

This Certifies that

who is in full faith and fellowship in the Church of Jesus Christ of Latter-Day Saints, has been duly appointed a part time Missionary, with the authority to preach the Gospel in the interest of the Church within the _____ District until released from this service.

We invite all men to give heed to this message.

DISTRICT PRESIDENT

DISTRICT MISSION PRESIDENT

19 _____

This is a facsimile of the certificate that each new district missionary will receive. At the time of this printing, over 240 district missionaries had been called and set apart, from only five districts, indicated the bright future of the programme.

SPRING CONFERENCES

*"And the voice of warning shall be unto all my people by the mouth of my disciples whom I have chosen in these last days."*¹

THE theme of the Spring series of conferences is one of missionary work. In the mission fields of the Church, every member is a missionary—though it isn't necessary to leave home to go on a mission. Opportunities to share the Gospel with our neighbours and relatives occur each day. In a number of different ways, the Spring Conferences will promote the missionary activities of Saints in Britain.

The 4.30 session on Sunday at each conference will be a special missionary session. Whereas some of the other sessions will be instructional or organisational, this will be inspirational. Each speaker will give a missionary talk on a phase of the Gospel. Missionaries and members alike are urged to bring investigators and friends to it.

The Gospel brings dignity to human life and purpose to everyday living. To those who live the commandments and labour in the service of the Lord peace is given. We have felt the warmth that comes when truth touches our lives; our privilege now is to share it with others.

*"... the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father."*²

Latter-day Saints are charged to tell all they meet of the Gospel truths. And this 4.30 session will give friends of the Church the chance to hear them in the spiritual surroundings of district conference.

In keeping with the conference theme, the mission presidency is asking each branch to call five per cent of its membership to be district or

home missionaries. Those called will devote one or two nights a week for one or two years teaching their friends and neighbours the Gospel.

The district missionary programme is now set up, and soon a district mission president will be appointed in every district and a branch missionary supervisor in every branch. Under the direction of the mission president, these will organise the work.

A formal call will be issued to those nominated and interviewed. They will be assigned in pairs and will use the British Missionary Plan of teaching the Gospel.

Missionaries testify that there is no more glorious call in the Church than theirs, for no joy can be comparable to that of seeing someone grow in the Gospel and discover the real richness of life. Henceforth this avenue of service will not be reserved for full-time missionaries only but will be opened to members of the Church who are called and can qualify.

Two of the most important of the conference meetings will be the district and branch leaders' and the district auxiliary leadership meetings, both meeting at 8.30 a.m. on Sunday. The mission, district and branch presidencies and clerks, the quorum presidencies and clerks and the Aaronic and Senior Aaronic Priesthood members of the Mission Board will be at the former meeting; the first counselor in the mission presidency, members of the Mission Board and district auxiliary supervisors and board members will attend the latter. These meetings will be instructional ones, for the administration of the branches and auxiliaries in the New Era programme of local leadership. As it will be imperative, therefore, for all district and branch leaders to be in attendance, they will stay over from the Priesthood meeting and Relief Society

Social the previous night. Special housing committees will make the necessary arrangements.

To many, staying overnight will seem impossible—but nothing is impossible in the work of the Lord. It is necessary that every minute of meeting time be utilized if the British

Mission is to prepare for stakehood, for the first step in preparing is instruction. If we have faith we will come—and the first conference schedule of the New Era will be memorable and significant because of the 100 per cent attendance at every session.

SCHEDULE OF CONFERENCES

Bristol	at Bristol, February 21-22
Birmingham	at Birmingham, February 28-March 1
Leeds	at Bradford, March 7-8
Norwich	at Ipswich, March 14-15
Liverpool	at Liverpool, March 21-22
Hull	at Hull, March 28-29
North London	at London, April 4-5
Nottingham	at Nottingham, April 11-12
Newcastle	at Sunderland, April 18-19
South London	at London, April 25-26
Manchester	at Wythenshawe, May 2-3
Ireland	at Belfast May 9-10
Wales	at Cardiff, May 16-17
Sheffield	at Sheffield, June 6-7
Scotland	at Glasgow, May 30-31

SCHEDULE OF MEETINGS

Saturday

- 2.00 p.m. Full-time missionaries
- 4.30 p.m. District missionaries
- 6.00 p.m. District presidency and clerk meet with mission presidency
- 7.00 p.m. Mission President interviews candidates for elders
- 7.30 p.m. Priesthood Leadership Meeting
- 8.30 p.m. General Priesthood Meeting
- 8.30 p.m. Social for Sisters under direction District Relief Society

Sunday

- 8.30 a.m. Branch presidencies and clerks meet with mission and district presidencies
- 8.30 a.m. District auxiliary supervisors and board members meet with Mission Board
- 10.00 a.m. First General Session
- 12.30 p.m. Mission President conducts interviews for Temple Recommends
- 1.30 p.m. Leadership Meeting for every officer and teacher of every branch
- 4.30 p.m. Second General Session

Proverbs 29 : 18—“ Where there is no vision the people perish.”

ALL too often we read this wonderful passage of scripture and immediately think of the President of the Church, whom we sustain as a prophet, seer and revelator. Sometimes we permit ourselves to expand its scope to include the counsellors in the First Presidency and the Quorum of the Twelve. Seldom do we think further of this matter. Few of us have a sufficiently clear vision of its meaning to include ourselves within the immediate realm of its application.

Essential as is revelation, inspiration, guidance and direction from on high to those who lead and direct the establishment of the Church and kingdom of God on earth, it is nevertheless also necessary for each of us who take upon ourselves the responsibility of membership in the Church of Jesus Christ of Latter-day Saints to let our lives be directed by the inspiration of the Almighty to fulfil our full destiny here in mortality.

The promise the Lord made to David Whitmer, who later became one of the three witnesses to *The Book of Mormon*, applies as forcibly to us, if we merit it through our faithfulness.

“And it shall come to pass, that if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation.

“Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth, a light which cannot be hid in darkness.”¹

The Church members in the meridian of time understood this same principle. Paul endeavoured to make it clear to

‘WHERE THERE IS NO VISION, THE PEOPLE PERISH’

BY ELDER HENRY D. MOYLE



Elder Henry D. Moyle, a member of the Council of the Twelve Apostles, is one of the United States' outstanding business-men and lawyers. His interest in the British Mission and the New Era is no small one, for he attended and spoke at the dedicatory services of the London Temple last September

the Corinthians: “. . . No man can say that Jesus is the Lord but by the Holy Ghost.”²

This is the light that lighteth the life of every man who through faith, repentance and baptism by immersion for the remission of sins receives the Holy Ghost through the laying on of hands by those who are in authority. This is a light intended to remain with us all the days of our mortal lives and throughout the eternity of the Gods. This is the foundation of every testimony that Jesus is the Christ, the Son of the living God. We know that he lives.

Another passage from Paul's epistle to the Corinthians makes clear the courage born of inspiration that comes into the lives of the faithful. He writes:

“We are troubled on every side, yet not distressed; we are perplexed but not in despair;

“Persecuted, but not forsaken; cast down, but not destroyed.”³

Nowhere in the world can this be said of men and women unless they are recipients of inspiration from on high—not that inspiration alone which comes to their leaders but that which is poured out upon the individual even if he or she lives in the remotest branch of the Church. That is the inspiration that goes deep into our hearts, making us conscious of the solutions to our most intimate personal problems. And we receive the assurance that the gift and power of the Holy Ghost are being made manifest in expanding the scope of our vision and our understanding.

This has always been true of God's dealings with his children here on earth. Moses tried to make this clear to the children of Israel:

“And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command

thee this day, that the Lord thy God will set thee on high above all nations of the earth:

“And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.”⁴

Life has in it more than we have ever dreamed or experienced. We are all intended to be leaders to lead the less fortunate out of darkness into the light of Him who is our Redeemer.

Charles E. Raven, a great English ecclesiast, once Canon of Liverpool and chaplain to the King, said when delivering a series of lectures at the University of Glasgow in 1931, in describing early Christian branches of the church:

“Here is a community bursting with life, joyous, heroic, strenuous in all its activities. Evangelists, martyrs, prophets, doctors—these men and women knew how to live abundantly.”

He also said: “Men are infected with Christianity—not argued into it.”

This infection, the fruits of which are so wonderfully described in the lives of the early Christians, is the direct evidence of the inspiration individual members of the Church can receive through keeping the commandments of God. It is conclusive evidence that each of us in our own right may be directed in all our activities by the light of the Restored Gospel of Jesus Christ. We can, in fact, become more sensitive to it each day we live for it. The key to our continued progress is our willingness to subject our lives to its impulses and be susceptible to its promptings.

President McKay was inspired from on high to bring about the building of the beautiful London Temple. But it all goes for naught unless we, as individual members, live worthy to receive the blessings thus brought within our

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the Gospel changed my Life

Testimonies of Latter-day Saints

by **GLYN JOHN**
Merthyr Tydfil Branch

A LITTLE over a year ago I went to Nottingham to take up a temporary teaching job. My brother and sister-in-law, who live there, invited me to stay with them, and this I gladly did. One day as I came home from school, my sister-in-law mentioned that she had had some visitors that morning. After keeping me guessing for some time she said: "They were Mormon missionaries," she said "and they've arranged to call next Thursday." I knew nothing about the "Mormons" then, except that for reasons that were never clear, they had been greatly persecuted in America. But I was intrigued by their coming, and secretly welcomed the occasion they presented for discussing certain problems and aspects of the Christian faith.

Thursday came and our Mormon missionaries arrived punctually at eight. I was struck by their splendid personal appearance. They were tall, well-built, clean-looking and immaculately dressed. They spoke with an impressive command of good English

and in a most pleasant American accent. However, I was not deeply impressed by what they were saying—it concerned mainly with the early American history and the manner of the coming forth of *The Book of Mormon*, which I considered a bit too fantastic to give rise to serious reflection. I was glad, on the other hand, that my sister-in-law invited them to call again for even at that early stage one could recognise something uniquely different and intriguing about these two missionaries.

This first meeting grew into weekly get-togethers for us, and I was gradually becoming more impressed by the dawning knowledge that these two missionaries knew their gospel, were in earnest about teaching what was necessary for salvation, looked as if they lived the Gospel and spoke with authority—there is no other word I can find to describe it. In each meeting I sat in silence with unfeigned interest to the unfolding of the Gospel.

When the summer term at school ended, I left Nottingham and returned home to South Wales, taking with me a copy of *The Book of Mormon*, about one-half of the typed lesson sheets and quite a stock of pamphlets. Almost every day in the next two months, I read a portion of *The Book of Mormon*, studied the lesson notes and poured through the other books and pamphlets. Each day brought new concepts to my understanding; I saw many characteristics of the true Christian faith which hitherto had not occurred to me, or had been successfully camouflaged.

On a cold, wet November day I went to discuss my newly-found truths with one of the leaders of my former faith, the Christadelphian. For several hours we discussed our respective beliefs. I was defending the Latter-day Saint

position. We began calmly enough, but as time passed the discussion became more heated. At the conclusion of our rather long and involved debate, I felt almost sick, as if I had plunged into the fog of religious doubt once again.

In this mood of utter dejection, something strange happened. It was by the rarest accident that I picked up *The Book of Mormon* that same evening. I flicked over the pages without having any intention of reading them and then, stopping for a moment, my eyes fixed on a passage near the end of the book :

“For in that day, for my sake shall the Father work a work, which shall be a great and a marvellous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.”

The lines “and there shall be among them those who will not believe it, although a man declare it unto them” had a great impact on my mind. Over and over again I read them, each time with greater eagerness and a feeling of wonder. I knew that these prophetic words concerned the Prophet Joseph Smith and I began to marvel at the wonderful life and example of this man. Gradually I became flooded with overwhelming feelings of relief and joy. It was uncanny and I don't think I had ever felt anything like it before. Furthermore, it was not just a passing mood or feeling. It was a sensation which filled me with a heavenly joy and I felt the soothing effects of it for some days after.

This was the turning point. From that time on, I knew beyond all doubt that

the Church of Jesus Christ of Latter-day Saints was true. Not long after I was truly baptised and in the few months that I have been in the Church my testimony has been added to and strengthened. A day has not passed in which I have not felt an emotion or gained some fresh insight into the Gospel.

Life can be a futile affair, even a nightmare for the soul, without God; living is beautiful when the soul that has known spiritual squalor is raised to the dignity and privilege of God's presence once again. I know with absolute certainty that my own life has undergone such a profound change. My life is fuller and richer—it has meaning and a purpose. I am no longer obsessed with fears about life and death because the Gospel has brought me the reason and understanding of our existence. I thank Him for leading me out of a dark jungle to the freedom of the open plains and the clear light of day.

by **ELSIE BUTCHER**
West Hartlepool Branch

MY conversion to the Church of Jesus Christ of Latter-day Saints was neither sudden nor illuminating—but it was nonetheless certain and beautiful to me, and illustrates one of the ways that the truth enters a person's life.

When the elders came first to my door, I was interested—mostly because they were the first Americans I'd ever met. At first our discussions were more entertaining to me than serious. My husband and I took nothing of what they said on face value, but everything had to be proved to us by the scriptures. Looking back I can see that we could have gone on and on that way if

the Lord hadn't touched me in such a way that I knew *The Book of Mormon* was true. I read chapters in it each day and listened thoughtfully to the story of Joseph Smith; and as I did these things I began to feel sure that only men inspired of God could have written such a book. It became more and more obvious to me that no individual could have written it, but that it was certainly written by real prophets who had lived long ago. The life of Joseph Smith convinced me, too. No man would suffer persecution unto death as he did unless he knows that the claims he defends are true.

But my new-found belief only brought "trouble" to my life. I wasn't at all happy about giving up my nice quiet comfortable selfish life to become a Latter-day Saint. I'd never thought of myself as a wicked person, but was quite content with my character as it was. Now, after much reading and thinking, I feel that my whole pattern of living has been selfish and ungodlike.

My conscience gave me no peace. Having heard the Gospel I had to repent or suffer remorse for not doing what I knew to be right. I kept putting off the elders about baptism, though, saying I wasn't sufficiently sure I was ready to live the life that God would expect of me.

But I was finding that pleasures and interests that once were important didn't appeal to me so much. And I realised that, with the comfortable home and considerate husband I had, I was living a self-centred existence almost unthinkingly. When I found the Gospel I also found out all these things about myself—and I resolved to change all this and try to live a better and more useful life.

The factor that most convinced me of the truth of the Gospel and instilled in me the desire to live it was the friendly, happy nature of the Latter-day Saints. The atmosphere of welcome—the feeling of having come "home"—that greets me whenever I walk into a Church meeting is as fresh and new as when first I went to Church. Whenever I go I feel I have grown spiritually.

The Gospel did bring "problems" into my life—the kind of problems people have when they don't live up to the standard they think they should. I didn't have the Gospel standard in my life, and yet I felt discontented because inwardly I knew I could be living a better life. The Church has given me a standard and an opportunity to improve and gain peace and joy; I'll always be grateful for these priceless things.

by **GALE STROUD**
Oxford Branch

TO be baptised into the Church has been my goal for a long time. I am 15 years old and was blessed in the Church in 1945. At that time my mother was promised many wonderful things if she brought me up in the knowledge of the Gospel. Until I was seven we attended meetings at Oxford Branch with my mother. Then circumstances made it impossible for Mother to attend any longer.

A short while before she died, my grandmother exacted a promise from my mother that I would be taught the principles of the Roman Catholic Church as well as those of the Church of Jesus Christ of Latter-day Saints, so that when I was old enough I might choose between the two. In accordance with this promise, my mother sent me to a Roman Catholic school, respon-

dently feeling that she had forfeited the blessings promised her when I was a baby.

At 11, I won a scholarship and went to Notre Dame High School, which I still attend and from which I hope to graduate in July. In the ensuing years my mother continued to teach me about the Gospel and the history of the Church, and she bore her testimony to me countless times.

When I was 12, I particularly remember her telling me about the angel Moroni. She described to me the temples in Salt Lake City and Los Angeles and the figure of Moroni standing atop them for all to behold. That night I made up my mind—and my heart. This was definitely *the Church*. Its teachings were so reasonable and beautiful. Everything about it appealed to me.

The next day I was shopping in Oxford and saw a large banner that a missionary was using to explain the principles of the Gospel to the townspeople. The figure of Moroni was emblazoned on it. To me it seemed a sign from heaven. It sealed my faith in the Church.

I could not listen to the missionary that day, but I dearly wanted to. When we got home, my joy just bubbled over. I wanted to start attending meetings immediately. On Christmas Eve 1956, I bore my first testimony to my mother.

It seemed impossible for me—only 12—to attend the Church meetings alone, yet I wanted to. The only way we could see that I should be able to go regularly to Church was for the missionaries to call and arrange a way. My mother and I prayed for this to happen. Many times Mother said to me, with supreme faith: “They will knock at the door. The Lord wants you in His

Church, and He will find a way.” So we placed it in His hands.

On August 13 my mother answered a knock at the door. I heard an American voice say, “Good morning. My companion and I . . .” He got no further. Mother said, “Yes, I know. Come in please.” They came in. “I think we’d better tell you who we are . . .” Mother replied, “You’re Mormon missionaries.”

I stood in the living room, almost transfixed with joy. I went and shook hands with the missionaries. Tears came to my eyes—after such a long wait they were really here!

I began attending Church for the first time in seven years. I was met with a genuine and friendly spirit that made me feel welcome, like I really belonged. It was a feeling I had never had in any other church.

Now that I have been baptised I feel I have come to know my Heavenly Father far better, and feel that His Spirit is beside me in trial. Even now, I can scarcely write, for the spirit is overflowing within me—but I thank God for His blessings to me and for His Church.

by **DOROTHY UNDERWOOD**
South London Branch

IN 1955, I thought I had everything a person could want. I had two lovely sons and a comfortable home—but there was something missing in my life, something I began to recognise more when I became a mother. I was spiritually unhappy and depressed, and each day my depression seemed to grow worse, until I became desperate to find a cure.

I began to attend the various neighbourhood Churches, hoping they would offer me peace in my heart. None of

them did. To fill my Sundays I became attracted to the Salvation Army. I hesitated joining them; I asked myself why again and again, but disliked admitting that I didn't feel I belonged there. I became sick of my inability to embrace salvationism or any other religion I knew, and I prayed to the Lord to help me.

A few days after I began to call upon the Lord for help, I had a memorable dream. I was standing in a stone-walled, windowless room in front of a safe-like door that gave the appearance of being difficult to open without knowing how. The room I stood in was cold and dark; as I faced the door I somehow knew that it would suddenly open and that I would behold the Lord Himself. I grew fearful and tried to attract the attention of six others standing in the room, each of whom wore the uniform of the Salvation Army. They were too busy talking among themselves to hear me. At once the door opened slowly: because of the darkness I had been in, the bright light that issued from the doorway seemed to blind me—and I awoke.

I supposed the dream would soon be forgotten, but it continually occupied my mind until I felt I had to tell someone. My mother advised me to tell the officers of our local Salvation Army group. Their suggestion that this dream was a *call* to join them, failed to satisfy me; I felt I would surely *know* when I found the truth. I stopped attending the "Army" meetings. So bewildering were all the questions I had and so confused was I in my longing to find the peace that Christ promised His disciples, that I resigned myself to not finding it in this life.

Two young men knocked at my door not long after. They introduced them-

selves as missionaries of The Church of Jesus Christ of Latter-day Saints, a sect I had never encountered. Least of anything did I desire to add to my hopeless state of mind, so I tried to dismiss them. But, strangely, I found myself inviting them in.

Our meetings brought feelings akin to the impression that my dream left; I tried to rid myself of it by avoiding the missionaries. After two meetings it became clear that I was not doing right and I decided to hear their message. Soon I anticipated each meeting anxiously; I studied and prayed. I asked the elders about the dream—and their reply was one I didn't expect: they advised me to pray about it.

The whole of the next day I fell to my knees every opportunity I had. Near the end of the day as I was cleaning up the house a beautiful calm suddenly came over me. Leaving what I was doing, I sat down to partake of the welcome goodness of this feeling. It was in those few minutes that all my confusion was dispelled and I saw what the dream had meant. So relieved did I feel that I knelt and thanked God, crying with joy at the same time.

The gloomy room I had waited in was the present condition of my spirit, and the uniform of the Salvation Army represented the religions of the world to which I did not or could not belong. The light was the glory of God bursting into my life. No doubts about the truthness of The Church of Jesus Christ of Latter-day Saints have troubled me since. Soon after these peaceful moments entered my life, I was baptised. I know that this Gospel is the key to the doorway of truth and peace of mind, and thank our Father in heaven that I have found it.

THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

OFFICE OF THE

SOUTHERN STATES MISSION

2088 EAST LAKE ROAD N. E.

ATLANTA 7, GEORGIA

BERKELEY L. BUNKER
MISSION PRESIDENT

President T. Bowring Woodbury
50, Princes Gate
Exhibition Road
London, S.W. 7

Dear President Woodbury:

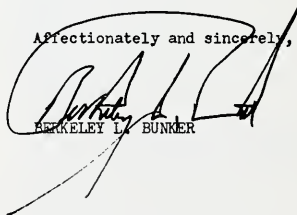
Your kind and gracious invitation to submit an article for the Millennial Star seemed far over my head, and I was given to decline. The fact, however, that three of my grandparents accepted the Gospel in far-off Scotland and emigrated to Utah overruled my inclination to renege. As I moved in the preparation of these brief pages, my heart warmed to the task, and I seemed to catch the vision of reality that the Church was almost saved at one time by the converts that came from the British Isles.

In complete loyalty to and in grateful appreciation for those of my own people who came from your mission, I humbly submit the enclosed manuscript without any pride of authorship whatsoever. If my poor words would touch the heart and life of even one soul and guide them to a more dedicated effort in keeping the commandments of the Lord in being more diligent in Church service, I would have been repaid a thousand fold.

I now have a feeling of innermost peace, having in some small measure kept the faith with my angelic Grandmother Bunker and other ancestors coming from your mission.

If that which I have written finds favor in your sight, please do me the honor of giving the credit where it rightfully belongs--to our Heavenly Father, who is the fountain of all the good I do in life.

Affectionately and sincerely,



BERKELEY L. BUNKER

Berkeley L. Bunker is one of the Church's truly outstanding men. He is currently the Southern States mission president. In this capacity, President Bunker's success has been so phenomenal—over a period of three years the convert baptism total for his mission trebled!—that the Star invited him to prepare an article for its pages. His letter in response clearly indicated the reasons for his success; we were so touched by its humility and devotion to God that we take the liberty of publishing it with his article.



Priceless Peace

BY BERKELEY L. BUNKER
Southern States Mission President

Many years ago, a lovely Scottish lass joined the Church and emigrated to the United States. Her virtues, other than an eminently clean life, were her abundant faith in God and her inclination to work diligently. They enabled her to breed into four generations of progeny an abiding faith in God and His divine Church and a deep appreciation for her native land.

Her name was Mary McQuarrie, and she was my paternal grandmother. She had great faith in the future of her people and she cherished the peace of soul the Gospel brings to those who live its laws and serve in it.

WHEN the devastating air blitz came to Britain during the last war, there was aroused in the hearts of many whose ancestry led back to the British Isles a sympathy and faith in its destiny. Those whose roots were deep in Britain by ancestral ties had a conviction that the Lord would see them through.

Consternation in high places—even in government circles—during the blitz was not uncommon. Men's hearts had begun to fail them and to fear. Little did men know then—nor would they believe now—that they were instruments in the Lord's hands in restoring the season of peace when

the Lord would direct through His prophet in this last dispensation, President David O. McKay, the construction and dedication of a temple near London.

Probably few people in all the Church realise more than the Saints and missionaries in the British Mission the fact that this is not a day of permanent peace, but a *season of peace* when the cause of truth and righteousness can be pursued with great vigour.

Those who long for permanent peace are, however, not without hope. The very spire of the London Temple, pointing heaven-ward, is a sentinel to all Britain that that day will come and is almost at hand. The sacred ordinances performed in the temples of the Lord are but forerunners of the work that will be done during the millennial reign of peace.

There is hope in the interim, if not for international peace and peace among men, then peace within man. If war be the lot of our present, earthly, existence, then we as members of the Church of Jesus Christ of Latter-day Saints must find peace in our own hearts in the sweetness of service, "in the building of the Lord's kingdom

here on the earth" and in keeping His commandments.

We often quote the question, "What must I do to be saved?" We could well now rephrase it and ask, "What must I do to find peace?"

In our very day we have experienced the sting of death and destruction in war, and the sweetness of deep spiritual peace. We have seen Britain go from her darkest hour during the war to her finest hour, spiritually speaking, in the dedication of the London Temple. In war the venom of an evil genius fulfilled the prophecy which says, "The hour is . . . at hand when peace shall be taken from the earth, and the devil shall have power over his dominion."¹

What a marked contrast there is between the public and private lives of the devil's architects of war and destruction and the Lord's prophetic messengers of peace, righteousness and truth—between the lives and motives of the Prophet of the Lord, President David O. McKay, and the lives and motives of the leaders of Communism who seek world domination by force.

There is not only no thought or hope of permanent international peace until the return of the Saviour, but often little family peace for those who forsake the world and the things of the world and become members of the Church of Jesus Christ of Latter-day Saints through conversion and baptism.

Sometimes these new members come as "one of a city and two of a family." Those who become the only members of the Church in their families find great turmoil and strife in what were formerly close-knit circles. Even this condition is foretold in the scriptures by the Lord when

He said, "For I am come to set a man at variance against his father and the daughter against her mother. And a man's foes shall be they of his own household."² It is comforting, however, to know from actual experience over many years that there is yet peace in membership in the Church and in the sweetness of service therein.

Even though there will be no permanent international peace until the millennial reign, nevertheless, "He who doeth the works of righteousness shall receive his reward, even *peace* in this world, and *eternal life* in the world to come."³ To receive these rewards of peace should bring comfort and solace to the heart of the active Church worker. To measure the peace possible in this life with that which the faithful will know in the life to come would be like comparing a 12-inch ruler with one of the giant guided missiles the nations are projecting into space, and then envisioning this missile circling the earth eternally. The peace we seek as members of the Church has no end.

Contemplate the counsel of the Lord: "O that thou hadst hearkened unto my commandments! Then had thy *peace* been as a *river* and thy righteousness as the waves of the sea."⁴ And the commandments of the Lord are to be baptised, receive the Holy Ghost and the Priesthood, to go to the temple, and endure in faith and service to the end.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."⁵ The glad tidings of good things is the message of the Restoration of the Gospel of Jesus Christ, the gospel of innermost peace. How do we bring this great message to others? By our personal lives of service in the

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RALPH WALDO EMERSON once said, "I have never met a man who was not my superior in some particular." It is a very interesting fact that each person has been given some talent wherein he may excel everyone else in the world. That is, if you knew everything there was to know

YOU'VE GOTTA GIFT

about any particular person you would probably find that that person had some trait or some ability superior to your own where he might be expected to uplift and inspire you. It is also a part of our nature that everyone *needs* to excel in something. The Creator has given us "gifts" to supply this need, and he in turn requires that we develop them to their maximum, and then use them for the benefit of all.



BY ELDER STERLING W. SILL
Assistant to the Twelve Apostles



In the days of Socrates it was customary for some of the leading men to get together for discussion and dinner. They would sit around in a circle on the floor, each one leaning against the one next to him. Socrates once said to his neighbour that he was glad to sit close to him, for said he, as water can be made to flow by means of a syphon from a higher to a lower body, so wisdom can be made to pass from the greater to the less among men.

When we raise the level of our own attainment a natural outpouring takes place which supplies those around us with benefits. Jesus was the greatest leader because he bestowed the greatest benefits. He spoke of "living water" which he freely offered to others, and as these life-giving streams refreshed and revitalised those around him his own supply was not diminished.

In leadership the benefits also flow naturally from the greater to the less. It is very difficult to get water or wisdom to run uphill. It is difficult to get leadership to run from the emptier to the fuller. If we are to make a worthwhile contribution to others our own leadership level must be high. When our cask is full it raises the level in the emptier vessels by which it is surrounded. Jesus said, "Ye shall instruct and edify each other."¹ That is most readily done by first raising the level of our own gifts.

The Lord has said, "To every man is given a gift by the spirit of God. To some is given one and to some is given another, that all may be profited thereby."² He wants us to have these "personality leaders" and give them power by development. He has said, "Seek ye earnestly the best gifts, always remembering for what they are given, for verily I say unto you they are given for

the benefit of those who love me and keep my commandments."³

It is a wonderful thing to fill our lives with excellence. Excellence should be introduced into our programme as early as possible by a maximum development of our gifts. The Lord has said we should select the best gifts. This process is like selecting specialties in college. One may specialise in English or mathematics to a point where he becomes an authority. In our leadership we may specialise in particular abilities or traits of character. We may specialise in virtues. We may build up the importance of little things. We can specialise in minor as well as major virtues.

Seneca said, "Shun no effort to make yourself remarkable in some talent." When we develop one trait fully there is a tendency for that trait to pull all the other traits up to its stature so that the whole personality may be finished symmetrically.

But we need our specialties to lead the attack. Lincoln specialised in honesty. His specialty gave his personality its power. The Lord himself was the author and designer of these specialised gifts, but he insists that they are not wasted or ignored. He said to the Prophet Joseph Smith, "You shall have a gift to translate the plates, and I will grant unto you no other gift until it is finished."⁴

Everyone has been put under bond for this successful development of his gifts. The parable of the talents indicates that the Lord sometimes forecloses unused talents. He also exacts a heavy forfeit under some circumstances. On the other hand, he gives us abundant gifts on the basis of appreciation and use. He has said, "Behold thou shalt have the gift if you wilt desire of me in faith."⁵

There are special gifts for leaders, and we may have as many as we will adequately use. The Lord said, "Unto some it may be a head in order that every member may be profited thereby."⁶ Leaders can develop this important muscle of mastery through service until finally we may qualify for the greatest of all gifts, eternal life, "which gift is the greatest of all the gifts of God."⁷ But for this greatest gift, as for all of the other gifts, we ourselves must first qualify.

Now here are some good questions that everyone should think about and answer for himself. What is my gift? How did the Lord intend me to excel? How does the Lord want me to serve? Do I desire the right gifts? Do I desire them intently enough? Am I displeasing the Lord because I fail to recognize the gifts that I already have? Is the disuse of my gifts disqualifying me for an increase? Am I burying my talents in the ground and running the risk of losing what I already have? Specifically, what shall I do about these questions?

First, we must identify the gifts we already have. Second, we must know what we want. Third, we must desire to have these gifts. Fourth, we must have faith that we can get them. Jesus said, "All things are possible to them that believe." We must believe that we were meant to excel and that we can excel. Reed Smoot once said that "an ambition to excel is also indispensable to leadership, and must back up our faith with our works."

This idea of excelling in some trait was once mentioned to a group of missionaries and after the meeting one rather sceptical missionary said, "How could I excel in anything?" Then he proceeded to express the idea that in his opinion he had no talents worth

mentioning. He more or less accused the Lord of passing him by when the gifts were distributed. That is the usual pattern of failure. One of our biggest sins is our own negation of our gifts. This trait we mistakenly think of as modesty or humility. This missionary was a fine young man of substantial potentiality, most of which was going to waste. It seemed never to have occurred to him that God was his father and had endowed him with all of his own attributes. All of his life this young man had greatly underestimated his own possibilities. He had accused God by his severe lack of faith in himself. Naturally his effort at self-development and service had been in proportion to his lack of faith. He was sinfully taking the great gifts that the Creator had given him and destructively depreciating their value. The fault of not being aware of our own possibilities is very common, very destructive and very sinful.

I had noticed that this missionary was about 15 minutes late in coming into the meeting, and so it was suggested to him that probably the Lord intended him to excel in punctuality. That was one area where he could not have too much competition. But think how that one trait would have put the glow of success on his personality. It was suggested to this young man that he might try to excel in having a more positive mental attitude about himself.

We should not be so easily fooled by what may seem to us a lack of gifts. Sometimes gifts, like blessings, come in disguise. People often excel at the very point of what they thought was their greatest weakness. Think about Abraham Lincoln, Mahatma Gandhi, Winston Churchill, Joseph Smith and many others. All were thought to have less than average possibilities at one time.

Lincoln was homely, uneducated, awkward. Gandhi lived as an "untouchable" in a mud hut. At one time he had an ungovernable temper and an overpowering inferiority complex. Churchill failed three times in his examination to enter the British military school at Sandhurst. One of Churchill's friends said that he couldn't see how Churchill could possibly have gone through Sandhurst; he must have gone under it. Who would have thought that young Joseph Smith had ahead of him such an all-important mission and destiny? Therefore isn't it possible that you also may not understand your own potential importance?

After looking at the report that this missionary kept of his work I suggested that inasmuch as the Lord expected him to excel at the point of his greatest weakness, the Lord must have intended for this missionary to excel in getting up in the morning and becoming outstanding in industry and enthusiasm. The small number of calls shown on his report indicated that he was not only burying his talents in the ground, but he was covering them over with concrete. No wonder he was losing faith in the reality of his own possibilities. I tried to point out to this young man that it is pretty difficult to develop any quality in which he himself did not believe. Disbelief is highly antagonistic to any success or progress. If we firmly believe that gifts are impossible to us we will by that process make them impossible. Disbelief sometimes becomes the chief characteristic of some people. It was said of one person that his ability to disbelieve was unbelievable.

I once heard a great salesman speaking to a large sales convention. He was trying to point out one of the reasons why salesmen fail. The hotel had

placed some large pitchers of ice water and trays of glasses on the long speaker's table. All of the glasses were turned upside down on the trays. The speaker took the first pitcher and began pouring the water on the upturned glass bottoms. The water splashed all over, but not one drop got inside of any of the glasses. He continued to pour until everything was wet except the inside of the glasses where the water was supposed to be. Then he took the second tray of glasses and turned them right side up and repeated the process of pouring the water over the tray of glasses. But this time, because of the different position of the glasses, they were all sooned filled with water.

Sometimes some of us get our mental attitude turned wrong side up. Then when the Lord pours out his gifts we don't catch very many. That isn't because the Lord is trying to slight us; we are just not in a position to receive anything. The Lord can only pour the blessings out; he can't accept them for us. He has said, "For what doth it profit a man if a gift is bestowed upon him and he receive not the gift?" Such a man "rejoices in him who is the giver of the gift."⁸

To become a good "receiver" one must rejoice in the gift and in the giver. If we know how to "receive" then we may take our choice of "many gifts." We may have the gift of knowledge if we are willing to study and develop a love of learning. We may have the gift of wisdom if we will practice always thinking straight. We may have one of the greatest of all the gifts, which is the gift of faith if we have the works and follow the Lord's direction.

Think of the multitude of other wonderful gifts. How would you like to have the gift of courage, or the gift

of industry, or the gift of great accomplishment? If you so desired the Lord could give you the miraculous power to turn water into wine, but as a practical, everyday matter, wouldn't it be much better to develop your gift of becoming an expert Sunday School teacher? How would you like to have the gift of great administrative ability and executive skill? That means the ability to be dependable, to learn to plan and think and follow through. All of these wonderful gifts may be yours if you are willing to receive them.

If someone gave you the deed to a gold mine you would still have to dig out and refine the ore. It is the same with your gifts. And it takes a strong desire and a lot of digging to get the job done properly. God put the gifts of silver and gold in the earth. But he put far greater gifts in His own children. They are the gifts of his own attributes. However, it does no good for our minds to accept a gift if our ambitions refuse to qualify.

We should not only have our glasses right side up, but we should also be in the right place when the Lord is pouring out blessings. Certain of these gifts and blessings are given out only in certain places. The Lord had designated the temple as the only place where certain blessings may be received. Others are passed out at Sacrament meetings. If we don't go to Priesthood meetings we will miss certain others. Some places are out of bounds for blessings. That is, the billiards hall is not a distribution centre for divine gifts. A loafing place is not where the gift of industry is bestowed. It is pretty difficult to receive any blessing if our glasses are wrong side up or if we are absent when the pouring takes place. If we want to enjoy a spiritual feast, or any other kind of feast, we had better go where

the feast is, and then make sure that our plates are right side up.

Psychologists have told us that a majority of people use only a very small percentage of their potential abilities. That is not because the gifts have not been bestowed—it is because they have not been received. Why should the Lord give us any more gifts if we don't develop and use those that we already have?

The Lord said to Joseph Smith that no other gift was forthcoming until he finished the work for which the present gift was given. Just think of the number of gifts we may be missing on that basis. Or think of the great volume of our "unfinished business" if we are to get our present gifts in good standing. When we develop our ward teaching gift to its ultimate or do our planning as effectively as it can be done, then the Lord might be persuaded to give us some other gifts.

The ancient Athenians had a rule that before anyone could qualify for an important post he must have first filled some lesser posts well. If we can develop our gift of study and work and learn to be faithful in little things, then we will be preparing ourselves for excellence in the greater things. To specialise in some minor virtue is far better than to fail in some major virtue. But if we will specialise in a minor virtue we may soon find ourselves specialising in a major virtue.

The best way to be a great leader in large affairs next year is to be a great leader in small affairs this year. The best way to be a great soul in heaven is to be a great soul here. The best way to get greater gifts is to use to the utmost those that we already have. And a good place to start is to make ourselves remarkable in some talent.

NO VISION (continued)

reach. We must each individually be inspired to go to the Temple and to receive the blessings the Lord there has in store for us. We must be inspired individually to carry on our genealogical research and perform the services of which we are capable for our dead.

The Gospel of John leaves no doubt in our minds that the Son promised that the Father would send the Holy Ghost—not to apostles alone, but to all who accept the plan of life and salvation of which Jesus Christ is the

author, the only name under heaven by which men can be saved.

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

May God help us to have that vision which comes from heaven above to lead us onward and upward—that we may not perish, but have everlasting life.

¹ Doctrine and Covenants 14 : 8,-9.

² 1 Corinthians 12 : 3.

³ 2 Corinthians 4 : 8-9.

⁴ Deuteronomy 28 : 1-2.

PRICELESS PEACE (continued)

Church in missionary work, branch work, auxiliary work, Priesthood work, temple work, and in any other work of building the kingdom of God.

“Great peace have they which love thy law; and nothing shall offend them.”⁶ What is the law of the Lord but the commandments of the Lord? He has said, “He that hath my commandments and keepeth them, he it is that loveth me.” And “if ye love me, keep my commandments.” To gain, therefore, that lasting innermost peace that comes only from service in building the Lord’s kingdom here on the earth, we should be as devoted to the Church and as attentive to service therein as a bridegroom is to his bride, for “Mark the perfect man, and behold the upright, for the end of that man is *peace*.”⁷

By keeping the commandments and by service in the Church on a branch, district, mission, ward or stake level, we can live in peace in this life, enjoy peace in the world of spirits, and be raised in peace in the glorious resurrection of the just.

This *New Era* in the British Mission is but the schoolmaster to the dawning of a better day—the millennial reign—when those who have served devotedly in the Church will find that “peace that passeth all understanding” and share it with the Master in the mansions of our Father for ever. A great example of peace through service in the Church is found in the life of your own mission president, who drinks deeply at the fountain of living water—Church service—and brings into the lives of others a peace and serenity which is a coveted and priceless jewel in the life of a Saint of the Most High God.

The comforting words of the Master are,

“Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you; let not your heart be troubled; neither let it be afraid.”⁸

¹ Doctrine and Covenants 1:35.

² Matthew 10:16.

³ Doctrine and Covenants 59:23.

⁴ Isaiah 48:18.

⁵ Romans 10:15.

⁶ Psalms 119:165.

⁷ Psalms 37:37.

⁸ John 14:27.

by Wendell J. Ashton

chairman of *The Instructor* committee
and former associate editor of the *Star*



PAY THE PRICE OF ADMISSION

a
recollection
of
John F. Bennett

THE YEAR was 1935. London newspapers carried a number of stories from Germany and Italy. Hitler's legions were goosestepping across the Fatherland, and the swastika that year became Germany's national emblem. Mussolini, the Italian dictator, continued to threaten Abyssinia, and before the year was out his troops and planes ripped into that land where men still fought with spears.

At home, Ramsay MacDonald was once again succeeded as Britain's Prime Minister by Stanley Baldwin, a cousin of Rudyard Kipling.

Twenty Latter-day Saint missionaries and a friend gathered at the London flat of President Joseph J. Cannon, who was presiding over the British Mission. His flat was near Gordon Square, not far from the British Museum and then the headquarters of both the British and European missions. The latter mission at the time was presided over by Elder Joseph F. Merrill of the Council of the Twelve. Serving with him as the mis-

sion public relations director was Elder Gordon B. Hinckley, recently sustained an Assistant to the Twelve.

The elders were called that evening to the home of President Cannon to visit with a distinguished visitor from Salt Lake City. He sat in a big armchair as we elders gathered around him. He was a little man in physical stature. He was semi-bald and rather puffy around the chin and eyes. He wore a black bow tie. He was quiet and unassuming. No one would ever realise from chatting with him that he was one of inter-mountain America's leading industrialists, and a close friend of President Heber J. Grant, then the President of the Church. The short little man was also general treasurer of the Sunday Schools of the Church, a position he had held for nearly 30 years. His name was John F. Bennett.

Elder Bennett, whose son Richard S. had been serving as associate editor of the *Millennial Star*, had already endeared himself to me. As he was leaving Salt Lake City for this trip to

Britain, my mother had given him my baseball glove to carry to London. He had faithfully delivered it. (At the time the elders were participating in a baseball league of teams in the London area.)

That night John F. Bennett told us a story which touched me so that I hammered it out on a typewriter before I could forget the details. The story he told in substance was this:

He was born in Birmingham on July 11, 1865. His father worked in a hair-pin factory. When John F. was three, his mother and others of the family had been converted to the Restored Church.

However, John's father did not join. He did, though, give up his job and accompany the family to Utah. Arriving in Salt Lake Valley, John's father was assigned by President Brigham Young to work on machinery in a saw mill.

When John was about 12, he left school and went to work. One of his early jobs was teaching two blind men to find their way as they laboured on some old buildings. He received meagre pay, in the form of checks from the old Tithing House.

Meanwhile it had come time for John to be baptised. But before he went to have the ordinance performed, his father called him to his side. The father addressed him as Bob at the time. He asked the boy: "Bob, have you been to the circus?"

"No," was the answer.

"Why?"

"Because, Dad, I did not have the money."

"Then why did you not sneak in like the rest of the boys?"

"Because that is not what you taught me, Dad."

The conversation was repeated con-

cerning Bob's failure to attend the shows in the ward hall.

Then the father counselled the boy: "Well, Bob, you know there is an admission price to get in. Likewise, there is an admission price to get into the Church you are about to be baptised into. It is ten per cent of your earnings. Bob, pay the admission price. Be honest. You do not get anything for nothing."

Bob paid his tithing on the money he had saved. Periodically, until Bob was well into his thirties (at which time his father died), his father asked him: "Bob, have you paid your full tithing? Have you paid the admission price?"

Brother Bennett told us that much of the success he had achieved in business he attributed to that lesson from his father of paying his way, of paying a full tithe.

Elder Bennett died on February 9, 1938, three years after that visit to his native land. Today, his family is a distinguished one in Utah both in Church activity and in business. One of his sons, Wallace F., is United States Senator and general treasurer of the Sunday School general board. Another son, Harold H., directs ZCMI in Salt Lake City, a pioneer institution among America's department stores. A third son, Richard S., manages the paint manufacturing business his father once headed.

John F. Bennett's story is typical of many other stalwart British Saints. Many of them through the decades have emigrated to America. Others remain in Britain, building the kingdom in that land which last year witnessed the dedication of its first temple of the Church. Much of the sinew of Mormonism has come from the British Isles. No doubt much more is yet to come.

Around the BRITISH MISSION

Birmingham

Christmas pudding and mince pies ushered in the Yuletide spirit for the Nuneaton saints on December 29, and all agreed that Christmas was a wonderful time.

Games and food—the standard for the children—proved to be sufficient for the Northampton Sunday School as they began their festivities on December 13.

Hull

It seemed incredible that even 70 children could dispose of such a vast quantity of food in so short a time as they did in Hull on December 19. Father Christmas came to add his goodwill to the party, and left behind some gifts to prove it. Even the children's self-produced show was an entertainment treat for all.

Hull's older members had their party on December 20 and made good use of the new extension to the Chapel. The newly-baptised McColgan family was prominent in the games while "Professor" Spike Bamford, the skiffle group and Stan Mortimer sang. Colourful decorations added to the gaiety of the occasion which was a fitting prelude to the festivities which followed.

There was a magnificent response to the appeal made by Hull's branch presidency for gifts for the needy and packaging the food proved to be no mean task. Not the least of the subscribers were boys of seven years and

upwards who from their own pocket money provided several tins of food for the project.

The priesthood group of Scarborough Branch went carolling late on Christmas day to keep in the spirit of the occasion. The evening of the Christmas Party sped by on wings, and Father Christmas just had time to make his time-honoured call, much to the delight of the old as well as the young.

On Tuesday, January 6, instead of the usual MIA meeting, members gathered to hear a tape recording of the testimonies of the members of the branch, which is to be sent to the parents of Elder Wilson Shoel. Mr. and Mrs. Frayne, the family that the missionaries are living with, also added a message.

On Saturday, December 29, Scunthorpe Branch held its Sunday School Party in the Red Cross Hut, which was gaily decorated by Brothers Taaffe, Jones and Crosby. Father Christmas, alias President Blackham, presented every child with a gift from the Christmas tree, and Brother Jones mystified everyone with his feats of magic.

Ireland

Christmas carols were the gifts of the members of the Belfast MIA to many homes on Christmas Eve. Even at the homes that didn't serve them with refreshments they received the rich spirit of Christmas service for the songs that they sung.

Late transport was arranged so that



Ballerinas participating in the Nottingham MIA pantomime, "The Lost Crown"

the Belfast Saints could welcome the New Year together instead of having to leave early to catch buses.

If the sisters of Bangor Branch had wondered where their husbands were during the cold December evenings they would have found them busy working on the new chapel. So far they have completed the recreation room and one other room.

Liverpool

The Christmas party at Liverpool got off to a good start on December 20 with plenty of good things to eat. All the children received gifts before seeing Liverpool's own pantomime, "Babes in the Wood."

Preston Sunday School held its party

on December 22 and among the 50 guests was Father Christmas. Some children were extra lucky this year and took home two of the attendance prizes which were presented at the party.

The New Year was celebrated in the grounds of the Liverpool Chapel this year. There was dancing, games and refreshments inside; then as midnight approached, everyone went into the garden to usher in 1959.

Manchester

The missionaries outdid every decorating achievement the Manchester Saints can recall by making Wythenshawe Chapel attractive for the district New Year's Eve Dance. It was called

“ Out of this World ” and was worthy of the name, being complete with space rockets, queer vegetation and even a spaceman in the shape of Elder Ken Barson, who shared with Elder Brent Brockbank the task of compering the programme. The Relief Society of Wythenshawe served refreshments.

The Priesthood and Relief Society groups of Oldham Branch combined their efforts to put on a dinner on December 27. This enjoyable feast was followed by a dance.

Radcliffe Branch MIA had an outing to the Kemsley House to see newspapers in the making, and were very well received. The greatest thrill was to have a message teleprinted to various parts of the country and to receive a reply wishing them well.

Brother Leeming and Sister Jack took charge of a branch family party on December 20; it consisted of games for the children, a Christmas tree and Father Christmas, who appeared bearing a load of gifts for the children.

Rochdale Branch loved its annual turkey dinner which, as usual, was prepared by Brother Harry Withington. This was followed by a play put on by the Primary children, “ The Christmas Gift,” and a nativity play written and produced by Sister Betty Davies was put on by the MIA. Brother Gilbert arranged the lighting.

Brother and Sister Gunn opened up their home to the members of Stockport on Boxing Day for a party. There were 15 present, and Stephen Crossway gave an exhibition of “ Rock ’n’ Roll.”

At Wythenshawe Branch’s Sunday School Christmas Social on December 13, there was some first-class entertainment: Brother Wood of Stockport conducted his own accordion band, Sister Isherwood gave a delightful monologue and three young sisters gave a tap-

dancing display. The choir had its annual dinner on December 20, at which Sister Bates prepared the food. A presentation was made to Sister Taylor, the organist, and Brother Ellis, the conductor, for their services. The evening was concluded by games for everyone.

Newcastle

West Hartlepool’s Welfare Trading Project has been licensed by the Town Clerk and is prospering steadily. It was an outstanding feature of the Three-Branch Relief Society Bazaar on November 29.

Over 100 people attended the District Christmas Ball in Sunderland on December 19. The new district president, Maxwell Milligan, presented President and Sister Norman Dunn, who have been transferred to the North London District, with a set of cutlery to remind them of their labours in Newcastle.

Two budget events were held during December. The first, on the 5th, was the programme arranged by the officers of the MIA. The second was on the 12th, and took the form of a “ Fathers and Sons ” programme. The brethren prepared a very delicious three-course meal for the sisters and afterwards entertained them.

Also during December, two special investigator meetings were held in the Sunderland Branch, at which time approximately 100 investigators saw a film show on Utah and heard lectures by President F. W. Oates, Elder Anthon E. Anderson and Elder Harry Anderson. Afterwards the investigators went into the recreation hall where displays were given by all the auxiliaries.

North London

Luton celebrated Christmas with a Drama Night on December 19 and

presented a seasonable programme which included a nativity play and an adaptation of Dicken's "A Christmas Carol."

The party held on December 20 marked a double event. The children had their fun first with all the good things which they associate with parties, including their favourite guest Father Christmas, who happily fulfilled all their expectations. The adults took over later in the evening and for them the party had its sad side, for it was Sister Monica Morris's last party in Romford. Brother George Vousden presented her with a travelling clock as a *bon voyage* present.

The Southend Branch Sunday School held a fund raising party on December 3, and the children taking the spotlight. The highlight of the evening was a

Grand Old Tyme Music Hall. A belated Christmas party, held on January 3, concluded the previous week's festivities.

Brother Paterson, Sunday School superintendent of the West London Branch, organised entertainment, while dinner was prepared and served by the Relief Society under Sister Baker's supervision. This combination made for a fine social for the 65 members and friends of the West London Branch on December 19.

Norwich

It's not often that children set about raising funds for their own party, but they did at Gorleston by presenting a concert. Their long awaited and well-earned party was on January 1.

It was one of the occasions when the

Members of the Aberdeen MIA sparring with treacle scones and apples





Chelmsford's Christmas party

new chapel was really appreciated.

The members of the Gorleston Priesthood group were entertained by the Relief Society during the Christmas season.

Nottingham

Mansfield MIA practised the "share the Gospel" spirit by giving its Christmas party a "Bring a Friend" theme.

New Years' Eve in Loughborough was celebrated in grand style; there was dancing and games to suit the party tastes of all the members. Brother Gwynn Bailey's band provided the music.

Good use of their new chapel is being made by the Derby Saints. Besides spending a pleasant evening together on November 29, they raised £2 for the building fund.

Sister Rhoda Tinson, assistant to the

Relief Society District President attended the Hucknall Relief Society Bazaar on December 6, at which £20 was raised.

Scotland

Dundee's Priesthood members were the hosts at a recent dinner; they provided the food, cooked and served it, then added the final touch by washing the dishes. Nearer Christmas the children shared in the festivities, especially when Father Christmas came to their party with his sack of presents. The MIA looked to the more spiritual side of the season by attending a performance of Handel's "Messiah" at the Caird Hall.

The furnishings of the Aberdeen Chapel were incomplete until a recent Relief Society Bazaar provided the money required.

South London

Old folks at Dippen Hall and St. Leonard's Hospital had the Christmas spirit brought to them by carol singers from Newchapel MIA on December 22. The Saints enjoyed a repeat performance in their homes on the following day.

The branch presidency gave a grand Christmas dinner to 54 of the members of Bournemouth Branch on December 20. The primary children then staged a pretty scene: the girls were dressed in rainbow colours representing joy, happiness, peace, beauty, holly and mistletoe. Later presents were given to all the children and the drama group, under Brother Street, produced and presented its first play, "Charles Dickens."

Engagements

Stevens - Adams: The engagement of Barry Stevens of Hucknall and Patricia Adams of Nottingham was announced on December 25.

Gallichan - Jones: The engagement of Ralph Gordon Gallichan and Ellen Jones, both of Weston-super-Mare, was announced on Christmas Eve.

Marriages

Szymozzowsky - Kroes: President Ronald Spikin officiated at the wedding of Wasyl Szymozzowsky and Erika Kroes in the Edinburgh Chapel on December 5.

Douglas - Procter: December 24 was the wedding day for Anthony J. Douglas and Cynthia Procter of Scunthorpe Branch.

Carabine - Wilson: President F. W. Oates officiated at the wedding of Alan Carabine and Susan Wilson of the Sunderland Branch. Sisters Gay Christensen and Carol Ball were the bridesmaids and Robert Pearson was best man.

Births and Blessings

- Gill*: To Richard Alan and Johanna Paula Gill of Oxford, a son, Paul Alan, born August 11, 1952; blessed August 31, 1958, by Bennie Lee Nelson.
- Gill*: To Richard Alan and Johanna Paula Gill of Oxford, a son, Geoffrey Gordon, born December 10, 1950; blessed August 31, 1958, by Loren V. Guthrie.
- Gill*: To Richard Alan and Johanna Paula Gill of Oxford, a son, Peter Richard, born February 24, 1947; blessed August 31, 1958, by James Edward Hearn.
- Hearn*: To James Edward and Ellen Christine Hearn of Oxford, a son, Stephen Edward, born September 1, 1949; blessed August 31, 1958, by James E. Hearn.
- Hearn*: To James E. and Ellen Christine Hearn of Oxford, a daughter, Marjorie Ellen, born November 9, 1947; blessed August 31, 1958, by Loren V. Guthrie.
- Makin*: To Arthur and Edna Gertrude Makin of Birmingham, a daughter, Janet Pauline, blessed July 6, 1958, by George A. Makin.
- Beale*: To Roy Alan and Patricia Ann Beale of Birmingham, a son, Tony Alan, born June 24, 1958; blessed July 6, 1958, by John Blaine, Joseph.
- Dixon*: To Philip and Eileen Dixon of Birmingham, a daughter, Heather, born July 24; blessed August 3, by Philip Dixon.
- Jevons*: To Donald and Dorne Jevons of Birmingham, a son, Stephen John, born January 5; blessed February 2, 1958, by Donald Jevons.
- Sams*: To James Edmund and Patricia Lillian Sams, of Cambridge a daughter, Sharon Elizabeth, born January 2, 1956; blessed December 7, 1958, by Richard Oliver.
- Sams*: To James Edmund and Patricia Lillian Sams of Cambridge, a daughter, Cathy Lee, born April 9; blessed December 7, by Aldin M. Packer.
- Deakins*: To Ronald and Doreen Deakins of Grimsby, a son, Eric, born January 17, 1956; blessed January 4, 1959, by Samuel E. Francis.
- Deakins*: To Ronald and Doreen Deakins of Grimsby, a son, James, born February 3, 1958; blessed January 4, 1959, by Leslie C. Bushell.
- Bland*: To Arthur Richard and Mary Elizabeth Bland of Grimsby, a son, Anthony Richard, born September 19, 1958; blessed November 2, 1958, by Arthur R. Jenner.
- Turver*: To Reginald and Jean Turver of York a son, Stephen, born June 13; blessed August 3, by Reginald Turver.
- Daly*: To Ann Patricia Dale, née Larkham, formerly of Nottingham Branch, now of Pacifica, California, a son born January 4, 1959.
- Hartley*: To Dennis and Eva Mary Hartley of Hull, a daughter, Susan, born September 13; blessed December 28, by Gerald R. Aubery.
- Holroyd*: To Wilfred and Veronica Holroyd of Wythenshawe, a son, David, born November 4, 1952; blessed November 2, 1958, by Lawrence M. Gregson.
- Holroyd*: To Wilfred and Veronica Holroyd of Wythenshawe, a son, Paul, born November 10, 1956; blessed November 2, 1958, by William Bates.
- Plumbley*: To Derek John and Jean Plumbley of Wythenshawe, twin sons, John Charles and Mark Richard, born September 19; blessed November 2, by Derek John Plumbley.
- Hargreaves*: To John and Edna Hargreaves of Wythenshawe, a daughter, Sylvia Kay, born September 27; blessed November 2, by Wilfrid Clark.
- Jenkinson*: To James Anthony and Jean Winifred Jenkinson of Wythenshawe, a son, Martin Roy, born June 23; blessed September 14, by James Roy Caddick.
- High*: To David and Jemima High of Dundee, a son, Derek Scott, born October 24; blessed December 14, by S. Longbotham.

Walker: To John Alan and Sylvia Mary Walker of Stockport, a daughter, Linda Margaret, born May 7, 1952; blessed October 5, 1958; by Ronald A. Regan.

Walker: To John Alan and Sylvia Mary Walker of Stockport, a daughter, Christine Mary, born December 24, 1956; blessed October 5, 1958, by David E. Still.

Walker: To John Alan and Sylvia Mary Walker of Stockport, a son, Stephen Philip, born February 12, 1954; blessed October 5, 1958, by Harold T. Pardoe.

Walker: To John Alan and Sylvia Mary Walker of Stockport, a son, Nigel Peter, born December 28, 1955; blessed October 5, 1958, by Larry Tyler.

Sullivan: To Leslie James and Kathleen Sullivan of Leicester, a son, Peter Michael, born October 24; blessed December 7, by Leslie J. Sullivan.

Robinson: To James and Mary Elizabeth Robinson of Liverpool, a daughter, Elaine, born September 13; blessed October 5, by Rodney Atkinson Fullwood.

Nelson: To Bennie Lee and Glenna Nelson of Oxford, a son, Richard Lee, born February 20; blessed June 1, by Bennie Lee Nelson.

Pearson: To David Ross and Ernestine Pearson of Oxford, a son, Vernon Ross, born September 1, 1957; blessed February 2, 1958 by David Ross Pearson.

Jaunitis: To Janis and Marta Jaunitis of Oxford, a daughter, Liga, born February 6, 1952; blessed August 31, 1958, by Loren V. Guthrie.

Jaunitis: To Janis and Marta Jaunitis of Oxford, a son, Imants, born August 2, 1947; blessed August 31, 1958, by Bennie Lee Nelson.

Ordinations

Birmingham

George Gilbert Kahan of Coventry to Deacon

Bristol

Harold Semmens Retallaek of Plymouth to Teacher

Hull

William Raymond Collier of Scunthorpe to Deacon

Arthur Thompson of Scunthorpe to Elder

Liverpool

Henry James Baldwin of Liverpool to Deacon

Manchester

Brian Neville King of Wythenshawe to Priest

Robert Henry Kennett of Wythenshawe to Deacon

Graham Harold Clark of Wythenshawe to Teacher

Daniell Grindley of Wythenshawe to Priest

Newcastle

Ernest Crone of Sunderland to Priest

Albert James Florey of Sunderland to Priest

David Bate of Sunderland to Priest

North London

Michael John Doekrill of Reading to Deacon

Eric Howard Loek of Reading to Elder

Geoffrey John Spindlow of North London to Priest

Franciszek Sorowka of Oxford to Priest

Richard Alan Gill of Oxford to Priest

John Levi Wilford Hanecek of Oxford to Deacon

Donald Hill of Derby to Deacon

Norwich

Peter Kenneth William Giles of Ipswich to Elder

Derriek Keith Dawdry of Ipswich to Elder

William Edward Baldoek of Ipswich to Elder

Scotland

William John Shaw of Dundee to Priest

Thomas Peter Cook of Edinburgh to Deacon

James West of Edinburgh to Deacon

Alexander Cumming of Glasgow to Priest

William Charles Montgomery, Jr., of Glasgow to Teacher

Andrew McNeil Lauchlan of Glasgow to Teacher

Daniel Fernie Clark of Glasgow to Teacher

Sheffield

Kenneth Fawcett Bray of Barnsley to Priest

South London

John William Finnis of Gravesend to Deacon

Jack Lionel Howe of Gravesend to Priest

Albert Edward Osmotherly of Gravesend to Priest

Wales

Gilbert Joseph Thompson of Cardiff to Deacon

Charles Edward Farley of Cardiff to Deacon

Kenneth James Hall of Newport to Teacher

John Edward Woods of Swansea to Elder

Baptisms

Birmingham

June Rose Bullock of Wolverhampton

Elda Maria Rambini of Birmingham

Jean Oates of Birmingham

Bristol

Andrea Diane Cawley of Newton Abbot

Carol Mavis Cawley of Newton Abbot

Hull

Marlene Grant of Scunthorpe

Jean Webster of Hull

Leonard Wehster of Hull

Christopher Rohin Curtis of Grimsby

Elsie Ringrose Curtis of Grimsby

Jack Curtis of Grimsby

Ireland

Heather Bleakley of Bangor

Robert James Bleakley of Bangor

John Davidson Bleakley of Bangor

Mary Jane McKenna of Bangor

Fredrick McKenna of Bangor

Leeds

Bernard Fahey of Huddersfield

Liverpool

Vera Butterworth of Rawtenstall

Charles Henry Cadder of Liverpool

Pamela Kingston Margaret Smith of Wigan

Alan Shaw of Blackburn

Manchester

Paul Alan Kennett of Wythenshawe

William James Thompson of Rochdale

Eileen Elizabeth Thompson of Rochdale

William John Thompson of Rochdale

Mairon Needham of Rochdale

Edith Bond of Stockport

Jean Mahel Hihbert of Wythenshawe

Mary Alan Jackson of Wythenshawe

Lynn Carol Berry of Oldham

Allan Stobbs of Wythenshawe

Joan Lees of Oldham

Vivian Mann of Oldham

Evelyn Pailin of Ashton

Eric Pailin of Ashton

John Eekersley of Radcliffe

Rhoda Eekersley of Radcliffe

Newcastle

Violet Mary Brown of Sunderland

North London

Melanie Alberta Oshorn of Southend

Kenneth Asay of Reading

James Anthony Noble of Southend

Jean Byrle Thornett of Southend

William Raymond James Thornett of Southend

Norwich

Donald Arthur Ling of Ipswich

David John Roper of Lowestoft

Peter Scott of Cambridge

Angela Mary Scott of Cambridge

Audrey Florence May Free of Cambridge

Nottingham

William Stuart Shaw of Derby

Joyce Shaw of Derby

Yvonne Quesne Overton of Peterborough

Peter Donald Overton of Peterborough

Robert Edward Weston of Peterborough

Christine Marie Smith of Peterborough

John Leslie Mee of Loughborough

Scotland

Daisy Massie Wood of Aberdeen
 George Gordon of Aberdeen
 Maureen Daphne Gordon of Aberdeen
 Elizabeth Easton Richardson of Glasgow

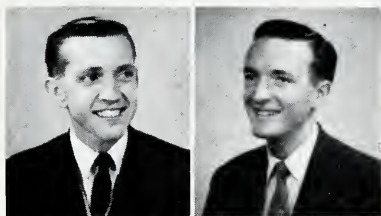
South London

John Bembridge of Gravesend
 Geraldine Mary Finnis of Gravesend
 Violet Dorothy Stevenson of South London
 Diane Helen Stevenson of South London
 Michael William Kirby of Brighton
 William Edward Kirby of Brighton
 Jacqueline Ann Kirby of Brighton
 Fay Louise Kirby of Brighton
 Colin Jeffrey Mason of Brighton
 Lester Ernest Jeffrey Bramwell Mann of Brighton
 Phyllis Dorothy Mann of Brighton
 Rosina Lillian Evans of Catford
 Mary Elsie Lockhart of Crawley
 George Irvine of Brighton

Anthony Reginald Lockhart of Crawley
 George Henry Thorne of Brighton
 David Henry Thorne of Brighton
 Gertrude Dabaye of South London
 Jean Joseph Debaye of South London
 Eileen Frances Irvine of Brighton
 Marina Ann Kill of Southampton
 Sandra Janice Kill of Southampton
 Patricia Joyce Kill of Southampton
 Edwina Clair Stubbs of Southampton

Wales

Noreen Jane James of Pontypool
 Lillian James of Pontypool
 Edith Ann James of Pontypool
 Cyril Charles Clayton of Pontypool
 Margaret Eleanor Clayton of Pontypool
 Moira Appleby of Newport
 Shirley May of Newport
 Alan May of Newport



EDWARD MALSTROM DAVID R. CALLISTER

Missionary Activities

ARRIVALS :

January 13, 1959

Elder Theodore James Lowther
 Elder LaVell Dwayne Russon
 Elder Kenneth J. Barwick
 Elder Paul Harold Thompson
 Elder Stanley Ray Herron
 Elder Ronald Bruce Walker
 Elder Delbert George Alder
 Elder Sherman Glenn Fuller
 Elder Alfred Robert Hamelin

From

Salt Lake City, Utah
 Lehi, Utah
 Los Angeles, California
 Ogden, Utah
 Salt Lake City, Utah
 Salt Lake City, Utah
 Preston, Idaho
 Salt Lake City, Utah
 Denver, Colorado

To

Norwich
 Scotland
 Hull
 South London
 North London
 Sheffield
 Newcastle
 Manchester
 Sheffield

TRANSFERS :

Elder L. Clifton Goble
 Elder Don R. Petersen
 Elder Keith R. Knight
 Elder Larry T. Adams
 Elder John C. Urquhart
 Elder Gary L. Stewart
 Elder John B. Anderson
 Elder David C. Stratton
 Elder Clarence S. McCune
 Sister Elsie N. McCune
 Elder Alfred E. Southgate
 Sister Gertrude M. S. Southgate

From

Mission Office
 Ireland
 Sheffield
 North London
 Manchester
 Norwich
 South London
 Sheffield
 South London
 South London
 South London
 Nottingham
 Nottingham

To

Ireland
 Norwich
 Wales
 Nottingham
 Scotland
 South London
 Mission Office
 Mission Office
 Wales
 Wales
 South London
 South London

Date Effective

January 10, 1959
 January 10, 1959
 January 14, 1959
 January 14, 1959
 January 14, 1959
 January 14, 1959
 January 15, 1959
 January 16, 1959
 January 29, 1959
 January 29, 1959
 February 1, 1959
 February 1, 1959

RELEASES :

February 5, 1959

Elder David R. Callister*
 Elder Edward A. Malstrom

From

Glendale, California
 Kalispil, Montana

To

Bristol, Scotland
 Leeds, Hull

* Scotland District President and Supervising Elder

APPOINTMENTS :

Elder Don R. Petersen appointed District President and Supervising Elder of the Norwich District, effective January 10, 1959.
 Elder Richard B. Oliver appointed Associate Editor of the *Millennial Star*, effective January 5, 1959.
 Elder Gary L. Stewart appointed Supervising Elder of the South London District, effective January 14, 1959.
 Elder Clarence S. McCune appointed District President of Wales, effective January 29, 1959.
 Elder Alfred E. Southgate appointed District President of the South London District, effective February 1, 1959.

BACUP is a small place in Lancashire which the missionaries had previously combed several times for potential Latter-day Saints. When Elder Baker and I were assigned we decided to fast often and pray that the Lord would deliver us a family that would accept the Gospel. We only prayed for just one family. We submit a letter from that family as evidence of the Lord's blessings in the New Era.

*Bacup, Lancashire
January, 1959*

Dear Elder Bailey and Elder Baker,

We have a testimony of this Church because of the way our prayers are being answered. You only knocked on our door, but already many of our family are embracing the Gospel. As you know, my sister and brother-in-law, the Butterworths, have been baptised and the missionaries are calling at my other sister's home. My mother and father are also investigating the Church and my father has said he is going to be baptised in a month. Isn't that wonderful? Also, Donald's cousin, Rodney, and his wife are being baptised in about three weeks. You can imagine our heartfelt gratitude for the night you called at our home.

May God bless you always.

Brother Donald and Sister Mary Simcock

We had only prayed for one family, but if all goes well that prayer will be answered by 11 people coming into the Church. We know that if anyone will pray in faith and then work diligently in the service of God, untold blessings can come. You can see why we believe that the New Era is here!

—Elder Darrell Bailey

THE first missionaries to Great Britain, Heber C. Kimball, Orson Hyde, Willard Richards, Joseph Fielding, John Goodson, Isaac Russell and John Snyder sailed on the small ship, the *Garrick*, on its maiden voyage. Shortly afterward it sank. For over 121 years British missionaries came by ship.

But as of January 1, 1959, by instruction from the First Presidency, all missionaries to foreign missions travel by air. The first to come to Britain arrived January 13, 1959. They were Delbert G. Alder, Stanley Herron, Sherman Fuller, Paul H. Thompson, Kenneth J. Barwick, Theodore Lowther, LaVell D. Russon, Alfred R. Hamelin and Ronald B. Walker.

Almost a fortnight later, on January 26, Conrad E. Michaelson, Ralph G. Nelson, Clifton Forsythe, Mark V. Flandro, Clyde Seely and David Gilchrist left Salt Lake City by air. Their plane, landing at Denver, had a tyre blow-out and steering failure, but coasted without serious accident into a field. Later their plane hit a snow-bank when taking off in Chicago—again barely avoiding a bad mishap. However, they arrived safely the next day.

The new procedure reflects the speed and progress with which the Gospel will be “preached to every nation, kindred, tongue and people.” It may be that it is partial fulfilment of Isaiah’s ancient prophecy that “they shall fly upon the shoulders of the Philistines . . .”